

National Inquiry into
Missing and Murdered
Indigenous Women and Girls



Enquête nationale
sur les femmes et les filles
autochtones disparues et assassinées

**National Inquiry into Missing and Murdered
Indigenous Women and Girls
Truth-gathering process – Part I Public Hearings
Sheraton Vancouver Airport Hotel
Elmbridge Room
Metro Vancouver, British Columbia**



Public

Wednesday April 4, 2018

**Public Volume 82:
Moses Martin & Carla Moss
In relation to Lisa Marie Young**

**Heard by Commissioner Michèle Audette
Commission Counsel: Meredith Porter**

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APPEARANCES

Assembly of First Nations	No Appearance
Government of British Columbia	Leah Greathead (Legal Counsel)
Government of Canada	Anne McConville (Legal Counsel)
Heiltsuk First Nation	No Appearance
Northwest Indigenous Council Society	No Appearance
Our Place - Ray Cam Co-operative Centre	No Appearance
Pauktuutit Inuit Women of Canada	Beth Symes (Legal Counsel)
Vancouver Sex Workers' Rights Collective	No Appearance
Les Femmes Michif Otipemisiwak / Women of the Métis Nation	No Appearance

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Registrar: Bryan Zandberg

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1 Metro Vancouver, British Columbia

2 --- Upon commencing on Wednesday, April 4, 2018 at 10:11

3 a.m.

4 **MS. MEREDITH PORTER:** Good morning.

5 Before we get started here today I'd just
6 like to remind the individuals in the room if they could
7 please turn their cellphones off or mute them before we get
8 started that would be greatly appreciated. Thank you.

9 Good morning, Commissioner Audette.

10 We are here today with Moses Martin and
11 Carla Martin, and they are here to share about their
12 granddaughter Lisa-Marie Young, who went missing in 2002
13 when she was 21 years old. They are going to share about a
14 daughter Joanne who was Lisa-Marie's mother and who they
15 also lost.

16 Prior though to hearing from Moses and Carla
17 I'm going to ask that the witnesses be promised in.

18 **MR. BRYAN ZANDBERG:** I'll promise you in
19 individually. I'll start with Moses. Good morning, Moses.

20 Moses, do you promise to tell your truth to
21 the Commissioner in a good way today?

22 **MR. MOSES MARTIN:** I do.

23 **MR. BRYAN ZANDBERG:** You do. Thank you.

24 And Carla, same question for you; do you
25 promise to tell your truth in a good way today?

1 **MS. CARLA MOSS:** I do.

2 **MR. BRYAN ZANDBERG:** Okay. Thank you.

3 **MS. MEREDITH PORTER:** Okay. And with that
4 I'm going to ask you, Moses, to I guess just begin by
5 telling us about Lisa-Marie and what it is that you've come
6 here to share with Commissioner Audette today.

7 **MR. MOSES MARTIN:** Thank you, Madam
8 Commissioner, and the people that you work with for this
9 opportunity of difficulty. I say difficulty because some
10 things never change, being nervous about presenting in a
11 place like this and the pain and the memories that it
12 brings back, but I know it's important for us to talk about
13 it so that hopefully our grandkids don't have to experience
14 the same things. I also thank Canada for this opportunity.

15 My granddaughter Lisa went missing June 30th,
16 2002. At the time she was 21. Sixteen (16) years later we
17 still feel the same pain.

18 I apologize, Madam Commissioner.

19 Like any grandchild, she was beautiful, she
20 was strong, she was young, and somebody took her life. I
21 live with that. Our family lives with that.

22 My daughter Joanne, the mother of Lisa,
23 passed away last June 21st after being a very strong person
24 and trying to keep Lisa's memory alive. She would organize
25 this walk every year faithfully around the time that Lisa

1 went missing for family and for those that wanted to join.

2 And last year after she passed it was close
3 to the date that she always organized these walks, so I
4 asked my other daughter to -- let's help her carry on being
5 a voice of those that can no longer speak for themselves.

6 There's so much to tell, and where to begin.
7 We hear so many different rumours, because there was -- we
8 offered a reward of anyone that might have information, so
9 probably somebody just came. One of those -- one very sad
10 one, people saw her drugged, saw her raped, and saw where
11 they put her body, and that's never been confirmed. Knew
12 nothing of the person that apparently was involved, who she
13 was last seen with back in June 30th, 2002.

14 It's sad for us that are survivors, because
15 my daughter talked about the same thing too, the justice
16 system and the penalties that apply to these kinds of
17 crimes don't seem to exist, at least in our view.

18 We have a story in our tribe about a young
19 man that raped a chief's daughter. Then that young man was
20 taken to one of our -- another one of our places in our
21 homelands and he was beheaded for that rape that he
22 committed. Then later on the tribe -- our tribe -- went
23 and wiped out the rest of the tribe. So those were, in
24 those days, very severe penalties for that kind of a crime.

25 I also wanted to mention something about the

1 lesser punishment that was for other crimes that might have
2 happened in our community. Whoever was responsible was
3 taken out in a canoe, towed 15 miles offshore and let go,
4 let adrift with no food, no paddle, no nothing, just his
5 life in a canoe. And if he survived that well then yes he
6 was welcomed back in the community.

7 Today people don't seem to think about the
8 penalties of doing something like this. They just get away
9 with it. I hope that's something that can be looked at.

10 We also made some recommendations up in
11 Prince George that RCMP members should be trained -- should
12 have special training about Indigenous people because of
13 the ongoing racism that lives well in all of our
14 communities, even in ours. We're viewed as being drunken
15 Indians, as being stupid Indians. We're not. We have a
16 lot to offer in a way our people survived for many
17 thousands of years.

18 My father always sat us down, and these are
19 his words, (speaking in Nu-chah-nulth language). Very few
20 but very powerful words that as our people our very first
21 law is respect, that you always go by that in whatever
22 you're going to do then there isn't much that you're going
23 to do wrong.

24 He also knew that we as people are just
25 human, that if we make a mistake that we learn by it so

that we don't keep on doing the same wrongs.

My mother also taught us about respect in a different way. (Speaking in Nu-chah-nulth language). My humble translation of that is that I as an individual cannot demand respect but I have to earn it.

And that's the other part of our lives today is that I come from a tribe of around 1,250 people in our tribe, and there's maybe 20 or 25 that can speak the language. So we no longer understand what our old people were saying about things like respect (speaking in Nu-chah-nulth language).

So, to me, to us, to my family, language revitalization is very important to us as a community so that we understand what our old people were saying so we don't make it so easy to think about taking somebody's life.

It's a painful thing to remember. Even though it's been 16 years it feels like yesterday. I remember going out on circuits the first few days. We live in Tofino and she went missing in Nanaimo, which is about a two-hour drive from our community. We'd be praying that we would find Lisa today. But you get closer to where she went missing you find yourself praying that no don't want to find her body, she might be still alive.

I feel for my daughter because she lived

1 with this day after day, became a very hard-core alcoholic,
2 no longer looked after her health, and last June 21st she
3 passed on.

4 I also have an issue with communication
5 between us and -- between the families and the RCMP. We
6 hear nothing about the investigation, if there is one.

7 I'm just going to leave it there for now.

8 (SHORT PAUSE)

9 **MR. MOSES MARTIN:** I have hope, Madam
10 Commissioner, in the work that you're doing. I have hope.
11 Thank you.

12 I just remembered that I wanted to speak a
13 little bit about my -- I'm a survivor of residential
14 school. I spoke my own language until I went to school at
15 seven years old. And today I have nine children -- or had
16 nine, and 60-plus grandchildren, and I never taught any one
17 of them our language. I always wondered why. It's my own
18 way of protecting my children because somebody tried to
19 beat it out of me. But I'm still here. I still speak the
20 language.

21 **MS. CARLA MOSS:** He's not talking about the
22 languages that -- he's teaching the language now, and our
23 two youngest sons are working on learning the language, and
24 his daughter Carol is facilitating the language in the
25 preschools now. So there is more to that story.

1 And I think that that would be -- we talked
2 before we came and one of the things that we'd recommend is
3 continued support for the language revival in our
4 communities as a health issue as well. It's in the
5 language that the teachings in our communities are
6 encompassed, including the spiritual teachings, values.
7 And I think already it's been statistically shown that
8 communities that lose their language things like suicide
9 rates go up significantly.

10 We're finding we really do need some support
11 and maybe it's not as simple as dollars. I know we need
12 funding sources that aren't prejudice, that aren't
13 nepotistic. I'm not saying that they all are now, but we
14 definitely need help in that and we need help in accounting
15 for projects. So instead of our advocates and our workers
16 always spending time writing proposals and trying to count
17 money they're actually running their programs.

18 I know one of our big dreams is an immersion
19 school eventually. We've got a lot of work to get there.

20 I know we also talked before, we really hope
21 that the inquiry will be extended. The problems that have
22 led us here have taken a little more than 200 years to
23 create and we need more than a couple years to heal from
24 them. And in our community families are just -- some
25 families are just acknowledging what happened.

1 I know Lilian and I talked at the provincial
2 inquiry in Prince George and I know as a non-First Nations
3 person it's like I know this is important but why focus
4 racially. And we sat there and we started counting the
5 people on our fingers of the families that we knew that had
6 lost someone and when we hit 10 it was kind of like okay
7 this is -- the fact that we could count that many people
8 just sitting there in a casual conversation was pretty
9 overwhelming. I don't think many groups in the rest of
10 Canada can do that.

11 And with that because of the shaming that
12 happened through the residential schools -- at least that's
13 where I believe it comes from -- the belief that whoever
14 was murdered deserved it, that they brought it in on
15 themselves, that shaming that had lasted for so long. And
16 then the families accepting that and saying well they were
17 doing whatever, they were whatever, I mean, and that's not
18 just happening to First Nations women that just happens to
19 women, oh that wore that kind of clothing so they deserve
20 to be killed. Sorry, that doesn't make any sense at all,
21 does it?

22 We need the inquiry to last longer because
23 we're just coming out from under so much.

24 The other thing is is justice hasn't
25 happened. For our granddaughter we still don't know who

1 killed her. And that person is still out there, and they
2 may kill another one of our granddaughters.

3 Within the island community there's a taxi
4 drive in Nanaimo right now that's been picking up women,
5 and we're all -- you know, all of us are afraid. We're
6 sharing these posts on Facebook, warn your family.

7 One of my closest friends she's a beautiful
8 Tia-o-qui-aht woman who has hair down to her bum and her --
9 no makeup, she's walking downtown Port Alberni and she's
10 got a collar up to here and some man decides to approach
11 her for sex. There's no indication she's interested. Why
12 is he approaching her for sex, you know, mother of three
13 children. Anyhow, her daughter just graduated and she says
14 to me "Why people don't regard our safety like they do
15 their own daughters." That's pretty hard.

16 And to that I guess on the racial thing is
17 with Marlene she tried to hide that her and Lisa were First
18 Nations when Lisa first went missing because she didn't
19 want the police to blame Lisa's disappearance on her being
20 First Nations. A pretty hard pill to swallow, eh.

21 So I guess with that comes a recommendation,
22 you know, how do we deal with our -- how do we ask our
23 emergency response people and anyone else in the health
24 field to approach that topic so that's not in the way.

25 (SHORT PAUSE)

1 **MS. CARLA MOSS:** I think -- and how do we
2 empower our RCMP members and our first responders to do
3 what they have to do to catch these people who are doing
4 these things.

5 Like I said, we still live in fear. It's
6 not over. And I live in fear for our sons. I don't want
7 them to go to university because I know the First Nations
8 kids are treated with less -- they're protected less than
9 non-First Nations kids. And I was pretty happy when my
10 kids decided to stay in Tofino. And I know we were in
11 Victoria a couple weeks ago and our son decided to go see a
12 friend of his who's going to U Vic and I couldn't sleep all
13 night because he was out in the city, and he was with
14 friends hanging out. Why should I have to be that scared?

15 We're really grateful that Julia and William
16 are here to sit with us, and they're our family. And also
17 we like to have had more family with us. It was a bit
18 short notice for us in terms of planning. We would have
19 really liked to have a number of other family members here.

20 It would be also nice to have these continue
21 in the regional areas, so have you guys in Nanaimo and Port
22 Alberni. A lot of our people can't travel this far. And
23 again like going back to what I was saying earlier, a lot
24 of families are still just acknowledging what happened.

25 So I think there's still a lot that would

1 benefit by telling their stories. I think I've heard it
2 said before that there's a lot of fear of telling these
3 stories.

4 I do think the process is really important
5 and I'm really grateful that we're having this process. I
6 think it might be one step towards getting our hearts off
7 the ground.

8 **MS. MEREDITH PORTER:** Thank you.

9 I just have a couple of follow-up questions
10 that I wanted to ask.

11 You had mentioned the fact that Lisa was
12 First Nations was something that Joanne didn't really want
13 to be mentioned because of the possibility of her being
14 stereotyped really. Can you speak a little bit about in
15 the days following Lisa's disappearance the response of the
16 police and how the investigation proceeded?

17 **MS. CARLA MOSS:** In the following days right
18 after she went missing like we lived two hours away and our
19 family and other members of our community drove to Nanaimo
20 and, as Moses talked about, searched, and searched, and
21 searched, and every weekend we spent searching, and that
22 was in June, and we didn't -- the RCMP didn't conduct a
23 search until September. And that was pretty rough to see
24 that they just didn't even bother.

25 And then -- was it that fall that Barb went

1 missing? So that fall our other granddaughter went -- she
2 didn't show up for work, and so now being hypervigilant we
3 were on it, and again driving the highways, and knowing
4 that if we could find her before dark -- if she'd been in a
5 car wreck maybe we could save her. Her best chance was
6 that way. And we could not get the RCMP to do anything
7 until I started being an obnoxious white person and
8 yelling, and screaming, and threatening them with things,
9 and he was friends with somebody high up in the RCMP from
10 his work as chief councillor and we started name dropping,
11 and yelling, and threatening, and they finally helped us.
12 That took a lot of yelling, and calling, and name dropping,
13 and multiple phone calls. So that was rough.

14 **MS. MEREDITH PORTER:** Thank you, Carla.

15 Another question I had with respect to some
16 of the teachings that you had shared, Moses, with respect
17 to, you know, your community's beliefs in individuals
18 learning from the wrongs that they had committed, how
19 important that is, and also in the fact when punishment was
20 given or consequences for doing wrong that it was intended
21 that individuals would think before they committed a wrong.
22 And I'm wondering if there are also teachings from your
23 community with respect to apology, the importance, or how
24 to properly apologize if wrong is committed.

25 **MR. MOSES MARTIN:** Those kind of -- if there

1 is a wrong committed in the community it should be up to
2 the individual to come forward with that and apologize to
3 whoever. And then also part of our teaching is that they
4 should do it while giving a feast and invite other chiefs
5 from other tribes to witness what was going on there.

6 Those kinds of teachings are all very
7 important to us as First Nations people. We remember those
8 teachings and care and not just talk about it but live it,
9 carry it out. That we don't do anymore. We don't live our
10 teachings. We talk about it. Talks good but that's all it
11 is if you don't teach them properly.

12 **MS. MEREDITH PORTER:** Thank you.

13 And then the final question I had is with
14 respect to the walk that your daughter Joanne had organized
15 for many years following Lisa-Marie's disappearance and the
16 fact that this year you'll be walking not only for Lisa-
17 Marie but also for Joanne. Can you -- do you have any
18 recommendations for Commissioner Audette with respect to
19 other ways that the missing and murdered women can be
20 commemorated in the years going forward?

21 (SHORT PAUSE)

22 **MR. MOSES MARTIN:** I think he just answered
23 it. He doesn't want to see this happen to other women.
24 That would be the best commemoration.

25 (SHORT PAUSE)

1 **MS. LILLIAN HOWARD:** Actually Carla's been
2 talking to me about this for a couple of years now. So
3 just in terms of support, funding is really important, but
4 I think one of the most important things is the
5 Indigenizing the space. For example, in Tia-o-qui-aht be
6 creative in terms of their own Indigenizing the space from
7 a Tia-o-qui-aht or a Nuu-chah-nulth approach, and I think
8 that relates to the land-based tailing, it relates to the
9 cultural relationships that as Tia-o-qui-aht/Nuu-chah-nulth
10 have with the land, and all our regalia, all our songs come
11 from the land, the resources, so that's a real healing --
12 kind of land-based healing approach.

13 And Carla's been talking about like artistic
14 expression and how do we create dance, or movement, how do
15 we -- we are creative people but we need to approach it
16 from an Indigenized approach but also contemporary for the
17 young ones, a merging of the two. And that's really
18 healing.

19 And I've witnessed that in different
20 community activities I'm involved with, not only in the
21 city but in our small communities on the west coast.

22 And I think that the -- when you're working
23 with your hands from a culturally appropriate way -- an
24 elder from I think it was just from the Kitsan area said
25 that when you're working on your regalia it's a form of

1 prayer. So I think that's what's really needed in our
2 communities.

3 And Carla mentioned when we were talking
4 about 10 people that we knew, that was just -- it wasn't --
5 and Bert and I have talked about this, that we on Vancouver
6 Island Highway -- highways -- we have so many girls who
7 have gone missing or have been murdered, and so it's really
8 important for -- to help people come out of their fear and
9 to start acknowledging what had happened because there is
10 so much shame and pain around -- and guilt around a family
11 member going missing, or going murdered, or being a
12 survivor.

13 So that healing component is really critical
14 having elders there, the young people there, and it's got
15 to be community driven, it's got to be developed by the
16 community, you know, by the elders, leaders. It's got to
17 be. We're rebuilding family. And I really appreciate
18 Moses and Carla asking their Nuu-chah-nulth family to sit
19 with them. And we're at the place now where we're called
20 on to rebuild our families, our communities.

21 And I just want to say (speaking in Nu-chah-
22 nulth language) Moses and Carla for all the work you're
23 doing, all the incredible courage you have to keep Lisa's -
24 - to keep the search going, and also to reach a place of
25 celebrating the lives of our missing and murdered loved

1 ones so we can start rebuilding those healthy families and
2 communities, and it's so critical.

3 We are a resilient people but we need to
4 take the young people to that next level so that they can
5 be able to live their lives to the fullest potential and
6 where they don't have to be fearful of their children going
7 to university.

8 **MS. CARLA MOSS:** I'd like to add to that,
9 just build on what you're saying.

10 Moses fought really hard for funding for a
11 health centre for our community, and he got it, and the --
12 and in some ways I just want to call it evil. In some ways
13 the process was hijacked by evil and greed. And then we --
14 and most recently hijacked by a white guy from INAC who --
15 so let me start from the beginning.

16 The intention of the building was for a
17 health centre. It was supposed to have a doctor's office,
18 a dentist's office. It was supposed to have a kitchen area
19 with a room so we could rebuild our families, where people
20 could come for their family dinners because a lot of times
21 our home are too small, where we could have dance practice.
22 And it was supposed to have an area for first responder
23 supplies because we live in an isolated community where if
24 we have like a big earthquake we're probably going to be
25 cut off from everybody else. It was even supposed to have

1 an ambulance.

2 It has no ambulance, no first responder
3 supply, and nobody can access the building. And they've
4 set up video cameras all over the place so they video
5 everybody. And our families -- unless you're part of that
6 chief councillor's family and a friend of that white guy
7 who's the band manager we can't access the building for our
8 family dinners.

9 So then when I talk about the language and
10 that kind of funding, that's the kind of stuff I'm talking
11 about. We need help and how do we get services to all our
12 community members and not allow any one person or one group
13 to hijack it from everybody else. And I don't have the
14 answers to that. It's something I'm sure lots of
15 communities struggle with.

16 And I think the other piece to what you were
17 just building on where you going with beauty and a space
18 for creativity. Like have you been on Chesterman's Beach?

19 MS. LILLIAN HOWARD: Pardon me?

20 MS. CARLA MOSS: You've been on Chesterman's
21 Beach?

22 MS. LILLIAN HOWARD: Yeah.

23 MS. CARLA MOSS: You know the story of that
24 beach, right?

25 MS. LILLIAN HOWARD: (Inaudible)

1 **MS. CARLA MOSS:** You know that's where the
2 Spanish conquistadors came and they raped a young woman
3 there and then the women went back and they got rid of
4 those guys.

5 So there's this beach it's like a safe place
6 for women to go for a walk. So if I'm walking alone I go
7 there and I feel safe from people and animals. And there's
8 this place called Frank Island. And I guess where I'm
9 going with this whole thing is creating space where women
10 can be safe and creative and be themselves.

11 **MS. MEREDITH PORTER:** Thank you so much.

12 Commissioner Audette, do you have any
13 comments or questions for the witnesses?

14 **COMMISSIONER AUDETTE:** Merci beaucoup.

15 Before I go to my question I want to say
16 (speaking in Innu language). Merci beaucoup. Thank you,
17 Moses and Carla for being here, and you too, Lillian, merci
18 beaucoup, and your daughter.

19 I was listening carefully and I was very --
20 it's the first time I hear this -- I think you mentioned
21 that, Carla -- they deserved it. You talked about
22 Indigenous women people would say that about us. Can you
23 explain more, elaborate, or -- so we can all understand
24 what you mean by this?

25 **MS. CARLA MOSS:** I think we've heard it a

1 lot in the -- just in talking about women's rights in
2 general. Like we come to rape trials people often not even
3 going through a rape trial because they don't want to be
4 re-victimized by being told "Oh, you wore that so you were
5 asking for it", that kind of thinking. So it's the same --
6 I don't know if I can give you evidence, but I can tell you
7 that in my heart I know what Joanne meant when she said
8 that she tried to hide that she and Lisa-Marie were (uses
9 Nu-chah-nulthword) because Indigenous -- (uses Nu-chah-
10 nulth word) is an Nuu-chah-nulth word for Indigenous. She
11 did that so she wouldn't be blamed.

12 And I don't know -- if I can assume everyone
13 else in the room knows what I'm talking about, but in my
14 heart I do. Well, Moses talked about it, he talked about
15 the assumptions that he has perceived in society. I think
16 we can all talk about that. I don't think it's a secret
17 that there's a -- there's people out there that make
18 assumptions about other people.

19 **COMMISSIONER AUDETTE:** M'hm.

20 **MS. CARLA MOSS:** It's kind of a human trait
21 to do that. Some people probably make assumptions about me
22 because I'm short, or white, or chubby, or whatever. But
23 the fact that a mother was trying to hide the race of her
24 daughter it's pretty serious I think.

25 **COMMISSIONER AUDETTE:** It is very, very

1 serious.

2 And you mentioned -- I don't know if you
3 were doing a comparison -- in English to compare -- with a
4 non-Native who disappeared and RCMP reacted or it's because
5 -- I wasn't sure, I lost you for a second here -- or it
6 took a few months, June to September before they start the
7 investigation or the search because you were loud, because
8 you were pushing.

9 MS. CARLA MOSS: Oh, no, the second one was
10 our other granddaughter.

11 COMMISSIONER AUDETTE: Okay.

12 MS. CARLA MOSS: So Moses has two daughters
13 Joanne and Carol.

14 COMMISSIONER AUDETTE: Carol?

15 MS. CARLA MOSS: Yes. Joanne was Lisa's mom
16 and Carol's Barb's mom. And Barb didn't report for work.
17 This was only a few -- three or four months after Lisa-
18 Marie went missing. And it was largely because I knew how
19 to pull the ropes, I knew how to be obnoxious and loud, and
20 keep calling, and keep driving at something, and then I
21 knew how to drop names, names of people he knew because of
22 his work as a chief councillor that finally they did
23 something right before dusk.

24 COMMISSIONER AUDETTE: Okay.

25 MS. CARLA MOSS: So -- no, but she's a First

1 Nations young woman as well.

2 **COMMISSIONER AUDETTE:** Okay, okay, okay.

3 Thank you.

4 But it tells me that if you are silent
5 expecting that they would do what they're supposed to do
6 when they get a call saying "My daughter's missing".

7 **MS. CARLA MOSS:** Yeah.

8 **COMMISSIONER AUDETTE:** And do you think it's
9 something that happened because she's Indigenous that they
10 didn't do the search and didn't do the protocol when
11 somebody's missing?

12 **MS. CARLA MOSS:** I don't know that answer.

13 **COMMISSIONER AUDETTE:** Normally when we lose
14 somebody or we call the police because our daughter or son
15 is missing we expect that they start the search. So it
16 wasn't the case for your family. Sorry about that.

17 After they started how was the relationship
18 with you, with the family, in September 2002?

19 **MS. CARLA MOSS:** They mostly spoke with
20 Joanne at that time, and so I'm trying to remember what
21 Joanne said. And do you remember? It seemed to be -- from
22 what I can recall it seemed that Joanne was saying there
23 were some that were working with her and some that weren't.
24 There was initially some really nasty interactions, and
25 then for a while it was okay, and then it just dropped,

1 there was nothing, which is hard because they had so many
2 leads. And it seems if you go online and you do some
3 research there seems to be an awful lot of chatter and an
4 awful lot of people seem to know who did it but nobody
5 seems to be coming forward.

6 **COMMISSIONER AUDETTE:** Okay. And is the
7 case still open or they closed it?

8 **MR. MOSES MARTIN:** Madam, that's the lack of
9 communication I was talking about. Really I don't know and
10 my wife doesn't know. I don't think any of our other
11 family members know either about what's going on now. We
12 don't have any current information.

13 **COMMISSIONER AUDETTE:** Merci beaucoup.

14 And when was the -- I guess you're taking
15 the lead since the mother passed away last year. Did you
16 contact the RCMP or the police to see where they're at?
17 They're listening right now.

18 **MS. CARLA MOSS:** No, we've not contacted the
19 RCMP.

20 **COMMISSIONER AUDETTE:** It's the RCMP in your
21 territory?

22 **MS. CARLA MOSS:** It is in our territory.

23 **COMMISSIONER AUDETTE:** Okay.

24 **MS. CARLA MOSS:** I think -- you asked if we
25 thought their lack of response was due to them -- to racial

1 issues ---

2 COMMISSIONER AUDETTE: M'hm.

3 MS. CARLA MOSS: --- and I said I don't
4 know, and I think what I need to say is it felt like it
5 was. Whether it was or not, that's certainly something we
6 can't prove, it certainly felt that way, and I think it
7 felt that way to the whole family, and it was very hurtful
8 to the family.

9 COMMISSIONER AUDETTE: I understand that. I
10 understand also after listening that it was very hard for
11 the mother.

12 And the walk, you will continue this walk?
13 You will. That's a beautiful way to commemorate your
14 granddaughter.

15 MS. CARLA MOSS: Yeah.

16 COMMISSIONER AUDETTE: I took note. And I
17 know we're taking good notes over here with the
18 recommendation. And I'm a strong advocate and I believe
19 that when you know your history you know your roots, where
20 you're from, makes you a strong person for the present and
21 the future. So -- and it's a recommendation that we hear
22 often across Canada, no matter the Nation or where they
23 reside or live. So it's a beautiful thing for healing
24 first of all, of course.

25 And if you ever watch -- I watched that on

1 the plane when I came here last night -- NFB documentary
2 done by Alanis Obomsawin, and they were showing the
3 importance of knowing your roots, your culture, your
4 identity, but most of all your language, how strong people
5 are when they have all that, and they are less vulnerable
6 and ending, you know, where we don't want our kids, or our
7 daughters, or sons to end. So it was -- I saw a beautiful
8 link when I was listening to you, Moses.

9 And of course the base land healing it's
10 something natural for us but it was taken away from us. So
11 yes, we need to take this back. And I cross my fingers and
12 my toes that my colleagues will understand this important
13 recommendation -- I'm sure they will -- and for the healing
14 also for your family and the community.

15 If I could finish with this; the inquiry
16 would love to go in other places, even if it's not a
17 Commissioner but somebody from the inquiry, exactly to go
18 meet people where it's, we say, isolated, or semi-isolated,
19 because there's so many voices that we don't hear. So I'm
20 very honoured that you drove and took the boat I guess to
21 come here. Very -- see, my teacher. Very, very honoured,
22 but also sad that we don't hear the rest of the voices that
23 deserve to be here. So if you can send them my love if
24 it's possible. And in our prayers that if we get the
25 extension we send people with the passion and expertise to

1 go listen to truth of people from your territory. I would
2 love that very, very much.

3 So un gros, gros merci. And there's a
4 beautiful tradition here where it started here and -- from
5 her -- I think she's your niece.

6 **MS. MEREDITH PORTER:** Yeah, she's my cousin.

7 **COMMISSIONER AUDETTE:** Ah, cousin. See,
8 she's my grandmother, but not the same mom, not the same
9 dad.

10 She will explain to you if you accept or
11 receive a gift on our -- from us, from the inquiry. And if
12 you do accept she will explain.

13 **MS. BERNIE POITRAS:** I just want to say Howa
14 to you (inaudible), and Carla, and aunty. I just want to
15 share the story about these feathers. They started in
16 Haida Gwaii. The matriarchs donated over 400 eagle
17 feathers. And family members, and spiritual elders, and
18 family members all across Canada have been donating the
19 eagle feathers as we go into hearings and that.

20 So I believe these ones have come from
21 Thompson, Manitoba. We had -- the last ones came from
22 Sechelt. So it's been going to different -- you know, it's
23 coming from different territories. But on behalf of the
24 Commissioners and the grandmothers and that we'd like to
25 offer you the eagle feathers here.

(SHORT PAUSE)

MS. MEREDITH PORTER: And with that we'll
adjourn.

--- Exhibits (code: P01P15P0105)

Exhibit 1: Folder containing two digital images
displayed during the public testimony of
Moses Martin and Carla Moss.

--- Upon adjourning at 11:10 a.m.

LEGAL DICTA-TYPIST'S CERTIFICATE

I, Marie Rainville, Court Transcriber, hereby certify that
I have transcribed the foregoing and it is a true and
accurate transcript of the digital audio provided in this
matter.



Marie Rainville

April 10, 2018